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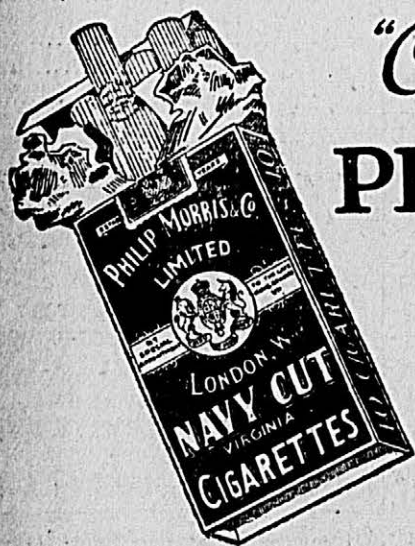
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COUNCIL MAKE APPOINTMENTS FOR 1921-22

Full Meeting Held Yesterday Afternoon.

RUGBY MANAGERS.

Souvenir Rings To Be Granted to Athletic Managers.

A full attendance turned out to the meeting of the Students' Council, which was held yesterday afternoon in the Union. Considerable discussion took place on many subjects, and after two hours of business the meeting adjourned.

Owing to the appointment of R. McLagan as President of the Football Club, his successor as manager had to be named as well as managers for the other two Rugby teams. Mallison, Science '23, was appointed to the position on the senior team, while Hume, Med. '23, was elected manager of the Intermediates, and H. Robinson, of Science '24, that of the Juniors.

At the last semi-annual meeting of the Students' Society a motion was passed asking the Council to investigate the matter of a student book-room. The report of the committee which was elected to do this was read to the meeting, and will be presented to the students at their meeting on Wednesday. Other universities have been communicated with regarding this subject.

Henceforth to ensure the proper and most capable men being elected as managers of the different University teams, the Council are in favor of having all appointments to these positions ratified by it and by the Athletic Association. Furthermore, to prevent overloading of duties and any ambiguity regarding authority, the Council favor the offices of Secretary and Manager being made one.

A motion was passed favoring the granting of souvenir rings to the managers of the Track, Rugby and Hockey Clubs. These will mark the appreciation of the Council for the valuable services rendered by these men during the past year. Those benefitting will be J. L. O'Brien, manager of the Track Team, C. Fox, manager of the Hockey Club, and R. McLagan, manager of the Senior Rugby Team for the past year. Besides the above a ring will be presented to H. Wyatt Johnson, due to whose untiring efforts the Class Hockey League of this winter has proved such a decided success.

Several appointments to the "Daily" staff for next year were approved of by the Council, and these will be announced at the annual meeting of the staff, which will be held this afternoon.

PROF. KEMP TO GIVE LECTURE

Comes From Columbia University to Talk on Phases of Geology.

Professor James F. Kemp, one of the most distinguished authorities on Economic Geology and Ore Deposits in the United States, and who is Head of the Department of Geology at Columbia University, New York City, is coming to McGill for the purpose of giving a short course of special lectures to the Geological Department on Monday and Tuesday next. The lectures will be given in the large lecture hall of the Peter Redpath Museum. The subjects and hours of the lectures are as follows:

The application of Geology to certain problems in Mining—Monday, March 14th, at 12 o'clock.

The Origin and Development of Ore Boches through the action of Magmatic Waters—Tuesday, March 15th, 10 to 12 o'clock.

These lectures are provided for by a fund established some years ago by one of our graduates in the Faculty of Applied Science, W. Steele Johnson, Esq., B.A., B.Sc.

While these lectures are intended more particularly for the students of the Geological Department, all who would like to hear these very interesting lectures are invited to attend.

What's On

TO-DAY.

1.10 p.m.—"Daily" News Board meeting.
5.00 p.m.—McGill A.A. meeting.
5.00 p.m.—Union House Committee meeting.
5.10 p.m.—"Daily" Staff meeting.
6.00 p.m.—Indoor Baseball: Reds vs. Whites.
6.30 p.m.—Orchestra practice meeting.
7.30 p.m.—Year Book Board meeting.
8.30 p.m.—Basketball: Juniors "A" vs. M.A.A.A.

COMING.

March 15—Science Undergrad banquet.
March 15—Law Banquet, 8.00.
March 15—Commercial Society meeting.
March 16—Students' Society semi-annual meeting.
March 18—Eastern Townships' Club meeting.
March 18—High School Dance.
March 18—R.V.C. Gym. Demonstration.
March 19—R.V.C. Gym. Demonstration.
March 19—Old Scouts' Dinner.
March 21—C.O.T.C. Inspection.
March 22—Arts Undergrads. Elections.
March 22—Arts Banquet.
March 24—Commerce Dinner, 7.30.

TENNIS TEAM SCHEDULED TO PLAY HARVARD

Was Invited to Play at Cambridge, May 26.

OTHER GAMES.

Will Also Clash With Tufts College, Quincy and Longwood Tennis Clubs.

With many new activities taking up their preliminary training, it is indeed pleasing to see that the ancient game of tennis is not lagging behind in beginning its season. It is rather weak to say that it is "not lagging behind," for it has made an auspicious start by arranging a match with Harvard University, to be played at Cambridge on May 26th. The following is a communication on the matter received from C. N. Ramsay, President of the Tennis Club:

Harvard University has invited the McGill Tennis Team to play at Cambridge on May 26th. McGill has accepted this offer, and our championship team are hard at work now practicing for the match. The Montreal Indoor Tennis Club has very kindly offered the use of their courts for this practice.

In order to make the occasion really worth while, a match has also been arranged with Tufts College. The Quincy Tennis Club, in addition, have invited McGill to play an exhibition round, and a match may be arranged with the well-known Longwood Tennis Club.

However, the principal match is with Harvard. They have given us a place in their schedule between California University and Yale. This means that the grade of tennis expected is on a par with the above two colleges, and it is up to McGill to justify the expectation.

This match will be unusual in that it will have an international flavour. It is hoped that it will lead to a greater spread of tennis activities and tennis interest at McGill.

There is no doubt but that every McGill man, though it may be impossible for him to see the match at Cambridge, will wish the team the best of luck and hope for greater honors in the long list already possessed by McGill.

Schedule.

Thursday, May 26th—Harvard University at Cambridge.

Friday, May 27th—Tufts College.

Saturday, May 28th—Quincy Tennis Club.

(—)—Longwood Tennis Club.

McGILL ATHLETIC ASSOCIATION.

There will be an important meeting of the McGill Athletic Association in the Union to-day at five p.m.

BASKETBALLERS LOSE GAME TO M.A.A.A.

Peel Street Team Won Out By 36-21.

MANY FOULS.

Game Was One of the Worst of Season in This Respect.

Inefficient refereeing and a fast succession of personal fouls marred the basketball game between McGill and M.A.A.A. on Saturday night, when the Peel Street club carried off the honors by a score of 36 to 21. The game was the roughest seen in the City League for some seasons, and was a good exhibition of basketball as it should not be played.

The referee would not call "personal" fouls on the players, and they took advantage of the fact to use their bodies freely whenever a basket could be saved in that manner. A total of forty-two free shots were awarded during the game, and the majority were given because of fouls which should have been reported to the scorer as personal fouls.

The fun started at the first blow of the whistle, when Hay passed the ball down to Laisley and the McGill forward was tackled around the neck by Brophy. McGill was given a free shot, and the play had just recommenced when Brophy tossed Hay into the crowd. The big centre man was sent sprawling, and McGill was awarded another free shot, but before it could be tried, Hay recovered his balance and charged back at Brophy, and a double foul was called.

The game was stopped time after time by the referee because of repeated fouling, but he refused to put men off the floor for flagrant violations of the rules, and the battle of elbows and fists continued until the game ended. At one interval in the second period the McGill team left the floor for a short time to consider whether or not they would continue the game under the circumstances. But they continued after asking the referee to be more strict in his rulings. The work of the referee was most impartial, but it was equally most inefficient, according to the rules of basketball.

On the night's play, the chances are that M.A.A.A. would have won the game under any circumstances, and it would have been a nice game to watch. Drysdale and Sanders, on the forward line for the Wings Wheel team, put up a clean exhibition of basketball, and their shooting was pretty to watch. Both of the players kept their attention on the ball throughout the game, and any fouls called on them were technical.

(Continued on Page 3.)

ARTS BANQUET FIXED FOR RITZ

Annual Dinner on Tuesday, 22nd—Tickets, \$2.00.

The executive of the Arts Undergraduate Society are planning a big time for Tuesday, the 22nd, when the Annual Banquet will be held. Confident in the support of all Arts men, they are leaving nothing undone to make this event surpass all functions of this nature held this season. The first step towards this end has been taken in fixing the scene of the banquet in the Grill Room of the Ritz Carlton Hotel.

Now the name "Ritz" does not mean very high prices in this case, for the executive, owing to a careful husbanding of the Society's funds, are able to put the tickets on sale at \$2 instead of \$2.50 previously announced.

Now, Arts, here is the opportunity. Why not have our dinner at the Ritz when you have such a unique chance. Negotiations are now in progress towards securing a speaker of wide repute, and further announcements will show that other things beside the dinner will tend to make it worth while being present.

Arts men, throw away your hammer and buy a horn. Quit knocking, boost the banquet. See your class president to-day and ensure your ticket.

Remember to-day is the opportunity, to-morrow is the disappointment.

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CROWDED HALL ENJOYED BEST 'SOCIAL HOUR'

Was One Of The Best Ever Held.

PROPER ATTITUDE.

Mr. J. H. Oldham and Dr. Sharman Spoke—Splendid Music and Singing.

Last evening, at the Hall, the best "social hour" which has been held this year took place. From every aspect, this informal gathering of students was the most successful one this season. The interest and vim to the singing of the hymns, the type of hymn and the right number of them, were very evident; on the other hand, the splendid accompaniment of the musicians and the stirring talk of the speakers were largely counting factors in the well-arranged programme. The speaker of the evening was Mr. J. H. Oldham, whose address at the morning University Service was much appreciated. Last night our honored guest, in a free and easy manner, told of what lies before the Empire as a whole in regard to missionary enterprises.

Mr. Oldham centred his attention on Africa and India. "In Africa," he said, "exploitation must cease." For the past forty or fifty years European nations have been carving out their shares in that large continent, and now must take upon themselves the burden of continuing its destiny in the coming days.

The natives of Africa have come to regard Christianity as the "white man's religion," since they use it to meet their own ends by overcoming them in mean ways to a large extent. This view of Christianity is not a surprising conclusion for the African to take, when we consider the methods employed by merchants in their relations with the people, and also when the European nations have been setting equally as bad examples in their connection with the country.

The speaker then cited facts which showed that Britain was not wholly unaware of the situation, and that government action had been urged—but that is not enough.

In India a similar situation is the case, but not to the same extent, which he showed.

The address was extremely appropriate to the time, and everyone present not only listened with keen attention but surely got a glimpse of a large and critical undertaking.

Dr. Sharman, who needs no word of introduction to any student circle in America, was also present at the meeting, and expressed his satisfaction at hearing of McGill's entrance into the Canadian Student Christian Movement, and wished it every success, hoping that we at McGill will derive no small amount of benefit from this affiliation in the wide consideration of universities.

The orchestra which has been doing excellent work this season at these and other academic functions is truly deserving of much credit for the decided contribution to the occasion. They have a knack of playing the hymns in the appropriate manner, not too slow nor too fast, but to the time which will keep one always ready for one more.

The attendance at the various "sings" throughout the past year has been going more or less in cycles; at one time well attended, at another, not so; but last evening the presence of over a hundred students certainly proved the amount of success which has come to this branch of college activity.

There are but few Sundays left for the after-church service gatherings, and the executive is determined to spare no energy in keeping the "sing" at its present standard. Next week special soloists will be with us.

BASKETBALLERS LOSE GAME TO M.A.A.A.

(Continued from Page 1.)

A large proportion of the points scored by McGill came as a result of free shots, and, at that, Kern missed the greater amount of his chances in the second half of the game. The play was even in the first half, and it ended with M.A.A.A. leading by a margin of one point. In the second half the McGill forwards could not find the basket, and even free shots were of no avail, as only two were counted.

One of the largest crowds seen at a City League basketball game this season was present, and it did not increase the prestige of the game in their eyes.

The teams:
McGill.....M.A.A.A.
L. Kern.....Guard.....Brophy
Perrault.....Guard.....Forbes
Hay.....Centre.....Gronau
Lalshley.....Forward.....Sanders
Little.....Forward.....Drysdale
M. Kern.....Sub.....Aitchison
N. Kemp.....Sub.....Beecher
Referee—Mr. Seaman.

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The College Mirror

Illinois State Wins.

W. H. Leu, of Rockford, Illinois, champion of the state, defeated H. E. Daw, of Detroit, Michigan, 125 to 54 in 35 innings, at the Chicago Athletic Association, in the tourney for the United States Amateur Pocket Billiards championship.

Kansas on Top in Two-Game Series.

Hopes of the University of Oklahoma for a finish in the first division of the Missouri Valley Conference Basketball race were crushed by the University of Kansas in a two-game week-end series, when the Kansas quintette took both games, 33 to 30 and 37 to 32.

Queen's Had Streak of Bad Luck.

In an overtime play at Boston, the Crimson Ramblers defeated the Queen's University Hockey Team at the Arena by a score of 5 to 4. Playing against the Boston Athletic Association Hockey Team, the Queen's team again allowed itself to be beaten, this time by a score of 2 to 0.

Read This!

A unique organization has recently been formed at Cornell College. It is the Preachers' Kids, P.K.'s, for short. The organization has a membership of forty, and also the following motto: "When he is good, he is very good; but when he is bad, he is horrid."

Virginians Will Have New Gym.

Plans for the new Gymnasium at the University of Virginia, for which the financial campaign is now under way, shows a floor space which will be equalled in size in the United States only by Princeton. It is planned to spend \$300,000 on the building.

Chances Against English Crew.

It seems that conditions are working against the chances of the English crew competing in the Intercollegiate championship regatta at Poughkeepsie this season. Expenses, a long schedule and the date of the race combine to make the arrangements altogether unfavorable for the British.

Harvard Favors Six-Men Line-Up.

The move to make American hockey teams six instead of seven men, is headed by Harvard University. Winsor, the "daddy" of hockey at this university, said that Harvard will limit its team to six men next season.

A New Find.

Coach Gill, of the University of Illinois, believes that he has discovered a high jumper who will be a world beater. The new find is D. V. Alberts, who recently won the high jump in a dual meet with Notre Dame, by jumping 6 feet 3 1/2 inches, which Gill declares is a world's intercollegiate record. Alberts jumps six feet in his street clothes.—Daily Californian.

Student Self-Government.

Inaugurating what is probably one of the greatest strides toward student self-government yet taken by any American university, the Princeton faculty last week gave its approval to a resolution giving the Senior Council the right to recommend the dismissal from the university of any student without the statement of cause or the submission of evidence to the faculty, discipline committee of any other body.

This is in line with the Princeton policy of carrying the honor system to the limit, and of allowing the students the greatest possible voice in their government.—Columbia Spectator.

Texas Defeats Columbia Debaters.

Upon the strength of their presentation, the team representing the University of Texas defeated the Columbia debaters in the first of two seasons, before a capacity audience. The Texas orators had the affirmative side of the question: "Resolved, That the Several States Should Establish Courts of Industrial Relations Similar to That of Kansas for the Settlement of Labor-Capital Disputes."

Yale Swimmers Beat Pennsylvania.

In a swimming meet decided by the breaking of the world's record, the Yale natators defeated the team representing the University of Pennsylvania by the score of 32 to 21. The Yale team shattered all previous marks for the 800-foot relay by making the distance in 2:20, 2 4/5 sec. better than the former world's record.

Delaware College Becomes Ambitious.

With a baseball schedule which included eighteen games, nine of which are to be played away from home, and entries into all the important track meets, Delaware College has undertaken her most ambitious athletic schedule of years.

American Intercollegiate Track and Field Meet.

The first United States Intercollegiate outdoor track and field meet, an event which was sanctioned at the annual meeting of the National Collegiate Athletic Association in December, is to be held in Chicago on June 11. Such an announcement is

INDOOR TRACK PRACTICE ON AGAIN TO-DAY

Specialized Work to Take Place at 6.00 P.M.

5.15 AND 6.00.

Friday's Training Centred On Style of High Jump.

On Friday, at 5.15, the third practice of the indoor Track men was held. Coach Van Wagner put the men through their paces for the scheduled three-quarters of an hour, and took out a great many kinks in the muscles which developed after Wednesday's practice. Some of the men, however, were quite stiff even after the workout, but this should wear away after turning out a few more times.

A considerable number of men stayed after six o'clock and went on with specialized work. The majority turned their attention to high jumping, and were shown several styles of jumps and the best style for extreme height. One of the most common styles used by amateurs has a tendency to turn into a dive and be ruled out when it reaches any height. Another feature of the training was a number of jumps and kicks to help develop the best style. "Van" also showed the men how to use all their energy to get height and little on length and yet clear the bar.

To-night at 6.15 there will be another practice at Molson Hall, and again at 6.00. Any men who wish to remain for more specialized work, or those who wish to take this alone, are asked to come out at 6.00 p.m.

'VARSITY TEAM DEFEATS SOO

Whitewashed Soo By Score of 15 to 3—Was Generally Anticipated.

As was generally anticipated, Varsity came out on top in the series for the Ontario Hockey championship. After defeating the Soo sextette by a score of 5-2 on Thursday night, the Toronto boys piled up fifteen goals to their opponents' three on Saturday, in the second game of the series.

The semi-finals for the Allan trophy will take place to-morrow evening in Toronto, with Varsity and McGill as the competing teams. On the following day the winning team will travel out west to Winnipeg to meet the Western champions in the finals.

The Red and White squad have a better chance perhaps against their intercollegiate rivals than at any other time this season. For, while the U. of T. men have been playing hard games all week, the McGill team has been "resting up" since the game in Quebec.

Contrary to general opinion, Shaughnessy says that in the event of a victory for his team they will make the trip out to Winnipeg, and attempt to bring the cup East.

CAMPAIGN FOR ARTS' MEMORIAL

Reports So Far are Cheering and Point to Reaching of Objective.

The Campaign for the Memorial Tablet to be erected in the Arts Building is making good progress, and the goal of 100 per cent is within sight. The men should realize that this is more than an appeal for a voluntary offering, but rather an obligation on their part to hand over the requested dollar to the collectors, as a motion to this effect was passed at a meeting of the Arts Undergraduate Society last year. A report by classes follows:

Arts '21—No report, but going strong.
Arts '22—Almost half way home.
Arts '23—One collector yet to report, but other collectors report almost 100 per cent of men allotted to them.

Arts '24—About one third of work done.

Partials and Double Course men are urged to see one of the collectors or the Treasurer of the Society, as early as possible, so that the campaign may be closed this week. Our Objective: One Dollar For Every Man in Arts.

made by the committee appointed to make arrangements—Prof. A. A. Stagg, athletic director, University of Chicago; J. L. Griffith, assistant professor of physical education, University of Illinois; and T. E. Jones, track coach, University of Wisconsin.

MANY PRESENT AT SERVICE IN THE UNION

Mr. Oldham, of England, Addressed Gathering.

650 PRESENT.

Music Was Supplied by Impromptu Choristers.

The unusually large attendance at the Church Service held in the Union on Sunday morning bore witness to the truth that Old McGill is a fertile field for the activities of the recently organized Student Christian Movement. The opportunity of hearing Dr. Oldham, coupled with the interest aroused by the uniqueness of a Students' Service in the ballroom of the Union drew an audience of nearly seven hundred.

Principal Ritchie conducted the service, in which he was assisted by Sir Arthur Currie. The choir, composed of about twenty students from the Royal Victoria College, and a slightly larger representation from among the men, was supported by a student orchestra, of which the Presbyterian College Orchestra formed the nucleus. The choir opened the service with the Doxology and "O God, our help in ages past," and aptly closed with "Fling out the banner" and "Hail, Alma Mater."

Principal Ritchie introduced the speaker, Mr. J. H. Oldham, who is making a short visit to Montreal, after having spent some weeks in the United States. Mr. Oldham has for a number of years been intimately connected with the activities of British students. He shows a wide knowledge of world affairs and a deep insight into the missionary future, his talents having brought him the chief executive position on the International Missionary Committee, which is composed of delegates representing the missionary interests of the various countries. He is also editor of the "International Review of Missions."

He brought a challenge to youth, youth with its changing ideas and its love of adventure—a call to win a peace as a war had been won—to lead a world to its only hope of salvation, a living Christianity. His ideal of a life work is one not often taken seriously into consideration by the youth of to-day—a life to be spent, not in the making of money, not in the making of a personal career, but in making men and women, a task that can only succeed in the faith of a Power greater than the strength of men.

SYRACUSE GAME ALMOST DECIDED

Representatives Decide Upon November 5th.

The proposed exhibition game with the Syracuse team on the local Stadium next fall has been practically clinched.

At a meeting of the McGill Football Club executive with the American representative, the date was set for the 5th of November. Both the Syracuse man and the local executive were very much pleased over the prospect of the game, and feel confident that it will be only the first of a series of contests with American college teams.

A contract will be signed shortly, and, subject to the approval of the Department of Physical Education here, full arrangements will probably be completed by the end of next week. The appearance of an American team on the Stadium will be an innovation that will be hailed with delight by all local supporters of football.

It is a considerable privilege for McGill to secure a team with the reputation of Syracuse to meet them on local grounds, and the Syracuse-McGill game will be one of the drawing cards of the 1921 football season.

S. C. A.
The officers of the Student Christian Association desire to thank all students who helped in the services on Sunday, especially the choir, orchestra and ushers.

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Please address all communications in the matter of advertising to

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MCGILL DAILY,
McGill Union,
328 Sherbrooke St. W.
Montreal.

PAPER READ AT HISTORICAL CLUB

THE DOUKHOBORS.

To shock a man's sense of propriety is a sure way to arouse his interest. Quite as surely that interest when aroused will be antagonistic. This proved true in the case of the Doukhobors.

Few people besides the government officials concerned and those settlers in their immediate proximity knew of the Doukhobors for several months after their arrival. True, there were short articles in some of the leading newspapers which made general and cautious statements. There were the usual crowds of curious onlookers in the towns through which they passed. One or two of those "social welfare" fanatics, who prophesy disaster or prosperity at every slightly unusual occurrence, were on hand to foretell an approaching state of ruin or of Utopia. But it was not until some thousands of these strange people—on their way to meet the "Bridegroom," "Master" or "Messiah," in Winnipeg—left their colonies on the banks of the Saskatchewan, and in their mad pilgrimage passed through civilized villages—devoid of any clothing—that Canadians generally became aware of their presence. In a short time, newspaper reports—extraneous, and in some cases totally fictitious—had swung public opinion in large part against the new immigrants. But by that time they were settled in our midst. When the storm blew over, the Doukhobors remained, a very real problem to a large population, which increased as the settlements expanded.

Few people understood—few tried to inform themselves—but as each difficulty involving these new colonists presented itself, a torrent of abuse was poured on their heads by offended and self-righteous, but intolerant, settlers. Feeling grew, until a general protest was made, which resulted in the passing of an Order-in-Council in June, 1919, prohibiting the immigration of Doukhobors and similar peoples. This prevented the spread of the complaint, but it did not remove the irritation—and so the problem remains.

A rough estimate would place their number at eighteen to twenty thousand. They demand, therefore, consideration. I have already said they have suffered from not being understood.

The name was used as early as 1786. Certain Russian sectarians objected to the use of icons, and were called Iconobors (image-wrestlers). On the same lines, the name Doukhobors (spirit-wrestlers) was formed, to describe those whom the Orthodox Russian Church considered to be wrestling against the Holy Spirit. The name has since been explained by themselves to mean that they wrestle not against but in favor of the Spirit of Truth. Since 1886 they have called themselves the Christian Community of Universal Brotherhood.

The Doukhobor belief is one of the results of a movement whose beginning can be traced as far back as Wycliff and Huss, in the fourteenth and fifteenth centuries. The main idea is that of "Man's moral responsibility to God," which the Doukhobors have carried farther, in their outward demonstrations at any rate, than any other sect.

Of the commencement of the Doukhobor sect it would be impossible to give the exact date of its appearance, or to draw a line between the fluctuating currents of opinion which flowed together to form it and its doctrines. There is a theory that it was founded by a Quaker who visited Russia in the eighteenth century, but this is very doubtful, although there is a connection between the two sects in their principle of non-resistance. Another theory suggests the Doukhobors as spiritual descendants of the so-called Judaizers, who rejected the doctrine of the Trinity and the worship of icons in the fifteenth century. How far this is true will never be decided. It is enough, however, that they became definitely known as a sect with definite and peculiar ideas of morality in the latter half of the eighteenth century. Their aversion to the Church was pronounced, but does not surprise us when we consider the state of that organization at the time. The general disorder baffles description. No wonder it disgusted professed lovers of peace.

What distinguished them from other sects was their strong tendency to reject all external authorities. And in this place two characteristics may be quoted:

(1) A reliance on the workings of each man's own reason and conscience, as putting him in communication with the sources of all religion and morality.

(2) A strongly critical and negative attitude towards all existing institutions that claimed authority over man's religion and conduct.

A brief summary of their belief is necessary here to a clearer understanding of their later attitude. They hold:

1. There is one God.
2. Jesus Christ was born, lived and died, but His is only a spiritual resurrection in the heart of each believer.
3. Government is not needed for Christians. They will do good willingly.
4. The Scriptures are not essential, but are useful.

5. Marriage should be accomplished without any ceremonies. It needs only the will of those who have come of age and who are united in love, the consent of parents, and an inward vow to be faithful.

6. The Priesthood is not an office for specially selected people. Each Christian is a priest, and should pray. Temples are indifferent to the Sons of God. Papal, Greek, Lutheran, Calvinist are all the same.

7. Idol worship not respected.

8. The Church has no right to judge or to sentence any one; for it cannot know all man's inward, secret motives.

These are of the more important tenets as written by Novitsky.

Towards the close of the eighteenth century the picture we get of the Doukhobors is that they were scattered about from the Volga southward and westward over Southern Russia, with adherents in various parts of the empire. As is usual with upstart sects, the Doukhobors were persecuted. The Emperor Paul of Russia, 1799, however, protected them till he heard that they preached against any form of government. Alexander I., 1801-25, in his early years showed himself humane and tolerant. He did not allow them to proselytize, however, and finally approved of a plan to segregate them in a fertile district called the Milky Waters, situated at the neck of the peninsula of the Crimea. This plan was carried out in part. One difficulty in the way was that Doukhobors who were serfs were not permitted to leave their masters. On the other hand, peasants who saw a chance of getting land in the Milky Waters district were eager to join the sect. Despite these reasons, the settlement succeeded. By 1816 there were nine villages with a population of 1,459 males. A large number still remained scattered over Russia, but as this settlement included the ancestors of those who came to Canada we shall confer ourselves to them.

During time of persecution it was found necessary to have a leader and we find that this apparently democratic sect had fallen under the authority of an autocrat—at this time Kapoustin—who though wise in his direction, was yet an absolute ruler. He it was who introduced community of goods, even extending the practice of community of women who held little better position than "soods." Kapoustin taught the Doukhobors to be reserved, shy and cautious—concealing their beliefs from outsiders. He was careful himself and showed exceptional tact in not imposing his authority so strongly on any as to make it oppressive, but each individual imagined that he was the equal of every other and had an equal voice in affairs.

The successors of Kapoustin had not his genius nor tact. They fell to using force to carry out their decrees and established a reign of terror. This was the real cause of an edict of the government in 1839—ordering them to be transported to the Caucasus. In all more than four thousand left their homes in the Milky Waters for the Wet Mountains—a district in the barren hill country of the Caucasus. The government evidently thought that opposing the peaceful Doukhobors to the rough hill-men of the Wet Mountains would be a sure way to exterminate the sect. On the contrary, the tribesmen were favorably impressed by their non-resistant neighbors, who when molested neither retaliated nor sought police intervention. The Mohammedans of the vicinity likewise decided that they were a worthy people deserving protection, and that they were decidedly not Christians. "We know the Christians," said they, "the Christians always fight."

The climate of the Wet Mountains was severe. Wheat could not be cultivated, and even barley grew there with difficulty. But the Doukhobors by industry, mutual helpfulness and simplicity of life prospered. As time went on they spread out and increased, until fifty years later they numbered 21,000 people. Settled in three districts. During this half century the sect had had three leaders of little note. One thing that had grown on the minds of the people during these periods was the idea that their leaders were of divine origin. This notion was encouraged by the fourth leader, Peter Kolmikov, who on his death bed indicated his wife, Soueriyia Kalmikova, as the one in whom the Holy Spirit would rest itself. She died apparently without an heir, but to the surprise of the local authorities a suitable claimant promptly appeared in the person of Peter Verigin, a native of the village of Slavovki, in the government of Elizovetpol. He was young, handsome, had had some education, and he had been in constant attendance for some years on the former leader, Soueriyia. He based his pretensions on the claim that he was a son of Peter Kolmikov above mentioned, which claim he was able to substantiate by the evidence of his mother, who proudly told how the former leader had honored her by his holy attentions on his last visit to their village.

Verigin was accepted by the majority, but the sect split into two divisions, one of which appealed to the government to award them some of the property of the community. The result was Verigin was banished without a trial as a "disturber of the peace," first to Shenkoursk and then to Kol. The term was to have been five years in length, but at the end of this time a new charge was brought,

and he was banished to Siberia early in 1894. In this connection it is surprising to note to what extent the devotion of these people led them, and the efforts that were being made to keep in touch with the exiled leader. His influence among them was great, and continually increased as he sent back to them messages of instruction and hope. In 1893 an epistle of five tenets were, brought in which he introduced new manners of living. As before, they were to—

1. Serve one God; but
2. Since war offends God, not to perform military service.
3. To divide up property equally—none to be richer.

4. To cease from killing animals for food, and to abstain from the use of intoxicants and tobacco.
5. To refrain from sexual relations (at least during the time of their tribulation).

Of these, the first was readily accepted. The second had been a bone of contention for many years, and they willingly obeyed. The third suited many of them. To cease from killing animals for food was no hardship, as few Russian peasants eat much meat. Abstinence from intoxicants and tobacco was difficult for some (even as now), but Verigin's influence was strong enough to enforce this. The last proved more difficult, but that this too was obeyed to a large extent is evident from the small number of young children among them when they came to Canada.

Yet the Doukhobors did not resolve these decrees without some objection, and a temporary split resulted, and much hard feeling arose over this and other questions.

I have taken considerable time with the Doukhobor life before they left Russia, but I think it is justified, because if we are to understand them in their new home we must see the forces that guided them in the old forces that guided them in the old. We have now come to a turning point in their history.

As constant disturbances in settlements, splits into parties, and general distractions have shown, the Doukhobors were never satisfied with their homes in the Wet Mountains. They did not understand the cause, but it was only human nature to acquit themselves and look for the disturbing power outside. This they found in the Russian government. The sect had long felt that if left alone without any outside intervention, they could govern themselves, so at each demand on the part of the government they were incensed. The questions of taxes, of proselytizing, had long caused trouble, but the chief difficulty was the conscription law. The persecution they withstood after the decree of Verigin was extreme. The government could do little. Conscription was disliked all over Russia. If the Doukhobors had been exempted, their sect would soon have outnumbered the Orthodox Church. So they continued to suffer. Instances of flogging of men and women, imprisonment and banishment were frequent occurrences, while the penalty of death was often inflicted.

The only hope for them now was to leave Russia for a land where they would be tolerated at least. They all believed in an ideal place where no one worked, all life was sacred, and men might live on the fruit from the trees.

They agitated and petitioned seemingly to no avail. Finally, early in 1898, permission to leave Russia was granted to them on the conditions:

1. That they should go at their own expense.
2. That those who had been called on for military service and those who were in Siberia should remain to work out their sentences.
3. That if any ever returned they should be banished to distant parts of Siberia.

For an illiterate peasant sect like the Doukhobors these were almost impossible conditions, and it is a great tribute to their spirit that they were not daunted. They had no leader, no organization, and they made blunders and mistakes, but each individual and each family contributed until 7,363 of their number were comfortably settled in Canada. But this is a long way off, and we must not get ahead of our story.

The first move toward the end they desired was to send out scouts to determine a suitable place for their new settlement. Two men, Ivan Ivin and Peter Mahorof with their families, were chosen. They visited Cyprus and reported that it was altogether unsuitable, for were too late to prevent the temporary migration of over a thousand people to this island.

The next object of their enquiry was Canada. The two families, with Dr. A. Hilskof, nephew of a minister in the Russian government, and Mr. Aylmer Maude, who had become interested in the sect during a residence in Russia, and was now acting as interpreter to the party, left England on September 1st, 1898. On reaching Canada, they found the task before them easier than they had expected. The Canadian Government was anxious to attract immigrants. Every possible assistance was given by the representatives. It was promised that

(1) To each male over eighteen years of age would be given 160 acres of good land, subject to the payment of an entrance fee of \$10. (2) Assistance by the government interpreters, and accommodation in Government Immigration Halls on first arrival in Canada. (3) A grant of five dollars for each immigrant—man, woman or child—reaching Winnipeg by June 30, 1899. (Prince Hylkoff and

Mr. Maude were left to make arrangements themselves. It was necessary now to select some suitable part of the country. The Doukhobors wished to be settled in a compact community. The first locality visited was near Edmonton. A promising location was selected, but this was refused on the grounds that a political dispute was raging over that part. Finally, a decision was reached, and three different locations in Saskatchewan determined on, as it was not possible to get one large enough and yet suitable in other respects. These were, (1) The North of Thunder Hill. (2) The South Colony with an annex called Devil's Lake Colony. (3) The Saskatchewan Colonies—comprising in all six hundred square miles.

The Canadian authorities were quite explicit about the conditions on which the Doukhobors might come to Canada. They were to make entry in the usual way for each homestead. They would have to supply vital statistics—conform to the laws and pay their taxes. The inducement to them to come if the Militia Act was offered, under which they, with other sects, as Mennonites, Quakers, etc., were exempt from Military service.

A special concession was made to them in that they were not required to perform, on each separate homestead, the work legally necessary before a homestead can become individual property, but were allowed to do an equivalent quantity of work on any part of the townships they took up.

These demands and offers were accepted by the delegates then in Canada and those in England. So the migration began.

Two steamers—the Lake Superior and the Lake Huron—each made two voyages carrying Doukhobors to Canada in 1899. On the first steamer, L. Soulerzhitsky had them in charge, and great credit is due to him who so ably handled the 2,100 strangers, both in organizing them and during the journey.

Two of the four shiploads had to go into quarantine on account of infectious illness. This detained them for a month in the Gulf of St. Lawrence.

The land reserved in the northern and southern colonies was not sufficient for all the Doukhobors, so after nearly 6,000 had settled in those parts—an overflowing colony—comprising the larger part of the Doukhobors who came on the fourth steamer, settled on land in the Prince Albert district near the North Saskatchewan river.

The first year of life was very trying. About 5,000 of them had arrived almost penniless. Ignorant of the country, of its ways, and of the language, the task before them during the summer and autumn was to earn by wage-labor sufficient to carry them through till the next year, when they might hope to have harvests of their own. Before the winter set in they had also to erect houses for themselves and shelter for their cattle, to obtain such household furniture and utensils as they required, to procure agricultural implements, and to break and sow and plant what parts they could.

It was in the face of such difficulties that the best side of their nature showed itself. Their perseverance, endurance and willingness to co-operate were remarkable. Those who did not leave the quarantine were, of course, too late to do anything in the way of planting in this year and had it not been for the help rendered them by the Philadelphia Friends ours might have been a sad story indeed to tell.

Other organizations likewise contributed and once past the critical point they began to prosper.

The government supplied seed for the spring sowing and from that time onwards there never was a moment when the financial success of the Doukhobor settlement in Canada was in any doubt. During 1900 their prosperity continued and in 1902 they began paying back the money that had been advanced to them from different quarters.

This was a good argument in their favor. Their reward did not come, however, without much labor and sacrifice. Nor was their life as peaceful and free from discord as it might have been. The question of communal against private ownership arose. For a few years, earlier in their history, the sect had practised communal ownership under Kapoustin. As a result of the influence of Leo Tolstoy or the present leader, this form of property holding was again introduced. When the Doukhobors reached Canada most of them fully intended to live communally. Indeed, in the first instance, most of them had no choice. When all that could be afforded by a village of perhaps a hundred and eighty inhabitants was one team of horses and one yoke of oxen for ploughing, individualism was out of the question. While the struggle for existence was rife many of these village groups lived together harmoniously. But later on the human instinct which reveals in private ownership of property began to show itself and it was clearly seen that they would greatly ease and improve their minds by separating. By 1st January, 1900, about one third of the Doukhobors had abandoned communism. This involved disputes over property and other difficulties of control.

In some cases too—disputes with the government authorities arose, over payment of taxes, etc., which we shall see later on.

What made these disputes difficult

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The Rt. Hon. C. G. Doherty, P.C., B.C.L., Minister of Justice, who is one of the Canadian Delegates.

Sir Herbert Ames, LL.D., who is on the Secretariat.

Chester Payne, B.A., another Canadian Delegate.

J. H. Bieler, B.A., B.C.L., another member of the Secretariat.

P. E. Corbett, M.A. (Rhodes Scholar), on the temporary staff.

F. Davison, B.A.

College Clippings

Hart House, Varsity.

Occupations carried out from start to finish, occupations partly engaged in, occupations thought of and talked of, there are in Hart House. Let us look in the library, there the embryo preacher is studying the Koran, the economist is lazily perusing Adam Smith's classics, the doctor is seen mentally deciding whether his friend who is sleeping has any symptoms of sleeping sickness or dreamy ailment. The artist sits in the library dreaming of the time when he will be able to paint such pictures as he sees before him. The architect drinks in the architectural designs and unique wood carving. The billiard shark continually chalks his cue in the elaborate billiard hall. The card artist spends his off, and some on hours in the card room amid the rising purple fumes of Pall Mall. The musician listens to the dreamy, humorous words of two enthusiastic freshmen argue the advisability of wearing spats in falsetto tones. The professional pugilist frantically beats the air engaged in a bout in which he sometimes finds his opponent. The courtier diligently practices that noble art of fencing and the strong man is ever and anon wrestling. The gymnastic artists perform their many tricks. The human fish practice the "crawl stroke." The chefs perform a real work. The stage artists diligently recite their parts to empty seats. The professor dines with the M.P. and manufacturers. The clerical staff set the pace in the administrative world and last but not least for the newspaper men sit in their composing room writing waste-paper basket "fillings" for the "Editor."

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Cornell.

Cornell had its first practice of the lacrosse season Saturday afternoon.

Arrangements have been made to use the basketball cage in the evenings in order to get in shape for the Easter trip. Eighty men have already signed up and more are expected.

Penn. Relays.

A relay team representing the universities of France will participate in the University of Pennsylvania Athletic Carnival, to be held in April of this year.—College Topics.

to settle was the radical element within the sect which time after time irritated the government by extravagant statements of doctrine. The great mischief maker was Alexander Bodonsky, who tried to induce those poor peasants to refuse to submit to the law of the land. He carried an impassioned agitation among them on the theme that here in Canada they should maintain their independence. He soon left Canada but still the trouble continued. One phase of fanaticism succeeding another, a considerable section of Doukhobors (1600) followed a zealot, who preached that it was wrong to make use of metals, so he said, obtained from the earth and aimed by the labor of enslaved brethren, that it is wrong to train horses or cattle to do our work, and that is also wrong to use money which, bearing the image and superscription of Caesar, should be rendered back to Caesar. It is also wrong to till the ground, for why should we "spoil the earth" when there are warm countries in which men live by eating fruits, etc."

(To be continued.)

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